The Brethren Evangelist

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J. W. BEER,
E. L. YODER,
E. MASON,
J. B. McFADEN,
} Editorial Writers.

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ASHLAND, Ohio, Feb. 6, 1889.

Blessed are the Peacemakers.

The Jews were expecting in the Messiah a mighty man in earthly valor. They expected a man who would gather the waste forces of Israel under his own unconquerable disciple, and make an army with irresistible and wonderful prowess. The dream of the Jew was a conquered Rome, a submissive Babylon, and all the regions of Asia paying tribute to their military chieftain. They expected to see the strong fortresses of the Mediterranean crumble before his invincible engines of war, and the rivers of Africa and Europe stained by the blood of the thousands of slain victims of war. Under the stimulus of this imagination, the wealth and glory of Rome, who sat upon her seven hills and with her scepter ruled the world, erected in the holy city, while rivers of luxury emptied their delightful contents within her garnished gates, from all regions of the earth. This day-dream of the Jews reeked with blood and carnage, fire and sword, and was made hideous by the wailing of heart-broken wives and mothers and the moans of suffering children.

Just then a poorly clad man, with a pleasant, yet sad countenance, meekly scaled the mountain while multitudes swayed to and fro below. An expectant crowd. A multitude ready to take up the conquering march. The lowly man sat down. There gathered around him a humble dozen of plain men. He opened his mouth. The heavens took on an appearance of loving modesty and calm splendor. A sweet voice wended its way down the mountain to the multitude below, scattering as it went, but grew no less as distance was left behind. It seemed it was from heaven coming down upon men. The multitude listened! 'Blessed are the peacemakers.'

Peace! Peace!! Peace!!!

There was a fall of prospects. He is a messenger of peace who has spoken.

The Peacemaker is the nearest God. 'They shall be called the children of God.' No other of the seven classes of God's noblemen are honored with the appellation of 'children of God.' The Peacemaker is the highest and the best.

The whole life of the Saviour was a lesson of peace. The symbolical burial and rebirth embodied in the ordinance of Christian baptism carries with it an influence of peace. As the candidate sinks beneath the water and arise to receive the salutation of the Father, then again beneath the water to arise to receive the salutation of the Son, then again beneath the water to receive the Holy Ghost and arise to walk in newness of life, how full of peace the scene appears.

Then behold the honored saint bowing down and meekly washing his brother's feet. How strongly the language of the act declares the lesson of peace. Then follows the Holy Supper, the institution founded by the Saviour himself, whereat only those who are sanctified by the symbolical rebirth are worthy to sit and commune with one another and their Lord. As a loving family, gathered at the repast of tender memories, and promises of unbounded bliss to come, the children redeemed do sit at their own repast provided by the ordinance and command of their Saviour.

The Peacemaker is an active character. An individual may be peaceful, but that does not constitute him a peacemaker. To be a peacemaker, the person must be engaged in making peace between parties who are at enmity.

The brother who uses his strength, tongue and means to preach the gospel or to have the gospel preached is a peacemaker. The brother who restores harmony between brethren who can not agree is a peacemaker. Christ came into the world on a mission of peace. To establish peace between God and man, and between man and man, and he has delegated that part of his official function to man also. Men are permitted to be peacemakers; men are exhorted to be peacemakers; men are urged to be peacemakers, for they shall be called the children of God.

The peacemaker in the church is a lovely person. How beautiful it is for brethren to dwell together in peace. How distressing is the experience to be in a church where trouble reigns. Peace can exist and flow as a river even where different views exist. All that is necessary is to grant to all the rights that belong to them in the liberty of the gospel. Then no one will endeavor to intrude himself where he does not properly belong, and no war of extermination will be waged against those who still retain redeeming qualities.

It is the duty of brethren to be yielding toward one another where no ordinance of God is at risk. An earnest desire for peace in one brother will beget a like feeling in the other, and the worst difficulties can soon be buried forever.

Church feudes would never arise if the peaceful disposition was manifested in a proper degree by brethren toward one another.

May the highest and best beatitude of the wonderful sermon of Jesus become a mountain and fill the church and land that so much valuable influence is not destroyed by useless contentions about things to no profit, and churches hindered in pressing the contest for right and the work of redeeming the fallen, that the rank and file of the church may be peacemakers and enjoy the glad distinction of being called the children of God.

Measure not men by Sundays, without regarding what they do all the week after.—Fuller.

Christ as a High Priest.

A brother has written us as though some inferred that the article in the EVANGELIST of Jan. 23rd, implied that Christ was a priest after the order of the Priesthood of Aaron. It was not an article written on the subject of his priesthood, but we thought that the idea was made prominent that John the Baptist was born in the direct line of the Priesthood, and there centered in him every right, claims and title to the office of priest. But God guided him, and he took the Nazarite's vow which exempted him from all ceremonial usages.

Christ, on the other hand, was not born in the line of the Priesthood, but of another tribe, and he lived after the ceremonies of the law until his baptism, where he discarded the whole ceremonial system, and was anointed a priest by God, as Melchisedec was. A more complete break could not be made than was made by Christ. He went to a man for baptism who had no ceremonial taint about him, and so to speak, entered his organization, and in the act God spoke and he was anointed with the Holy Ghost.

Christ was never a priest in the order of Aaron. In the Jewish religion he was, as we say, a lay member.

EDITORIAL NOTES.

A sister in Pennsylvania writes about the woman in marriage to *obey her husband*, saying:

'I did not know that such a barbarism was extant in the Dunkard church. We have been educated in these things at the feet of the glorious line of Prices and noble old Uncle—— Harley and they never asked a wife to obey the husband—"never asked more of one party than the other."

We admire that feature of the Price—Harley marriage ceremony, because it is in perfect harmony with the spirit of Christianity. A good wife married to a good husband is always in subjection enough. St. Paul has been awfully abused by the tyrants of husbands who love to expatiate on the appropriateness of women being in subjection to their husbands. Women deserve rights equal to man, and if a good many men would do more in the kitchen than they do, a goodly number of slaves would be freed.

Our motto is to deal honestly and fairly with every one, and if any one does not receive what belongs to him, always write. At this time of the year there is much danger of making mistakes, because a large amount of the business of the year is done. Letters are often written in ways that are hard to understand, wives' or children's names are often sent in as subscribers instead of the father of the family. Then don't forget that the memory is unreliable. Always write as though we had no memory.

The Christian Nation, of New York City pays a compliment to the Prohibition party, in these words that will balance up a torrent of abuse and persecution:

'It should be born in mind that the Prohibition party is the only one whose campaign did the country any moral good. Hundreds upon hundreds of noble men and women * * * went up and down our country teaching temperance and righteousness. The methods of the Prohibition party's campaign were clean and pure.'

'But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country' (Isaiah 23: 8) is language that the children shall use in the future. That scripture is a remarkable prophecy. The Jews are now nearly all scattered throughout the regions north of Jerusalem; but the prophecy further adds that they shall be gathered out of all countries where they were driven. How did Jeremiah know so long before that the country north of Jerusalem should contain the 'seed of the house of Israel' principally? It was revealed to him by the Lord.

We extend our salutation to Bro. Heeter and the New Highland church. The Lord bless them all.

The Hadsell family, who reside in Chicago, and are well known as makers of 'Brethren's Plain Clothing (German Baptist Clothing)' has issued a circular letter, charging George Studebaker, J. G. Royer and Simon Youdt with dealing severely with them in church matters. Hadsell has been expelled. The letter is signed by Mrs. Hadsell.

We desire to emphasize the concluding remarks of Bro, E. L. Yoder's letter this week. Our strength lies, so far as the most potent influence of the paper is concerned, in faithfully reporting the progress of the work. It is the success that succeeds that will convince the people and make them workers with us. We have no change in doctrine to offer the people. The doctrine is essentially the same that the Tunker fathers taught, and the majority of the readers know what it is. It can not very well be made a doctrinal missionary all the time, but as the zeal for mission work is now the inspiring force, there is a pressing demand for all the encouraging church news.

Lucas is a small village within a few miles of Ashland, and it is said to contain a Bible with a peculiar history, which at one time was baked in a loaf of bread. It belongs to Mr. Schebolt, a native of Bohemia, in Austria. This baked Bible was formerly the property of his grandmother, who was a faithful protestant. During one of the seasons when the Roman Catholics were persecuting Protestants in that country, a law was passed that every Bible in the hands of the people should be given up to the priests, that it might be burned. Those who loved their Bible had to contrive different ways in order to try and save the precious book. When the priests came round to search Mr. Schebolt's house, it happened to be baking day. Mrs. Schebolt, whose family was large, had just prepared a great batch of dough, when she heard that the priests were coming. She took her precious Bible, wrapped it carefully up, and put it into the center of the huge mass of dough, which was to fill her largest bread-tin, and stowed it away in the oven and baked it. The priests came and searched the house carefully through and through, but failed to find the Bible. When the search was over and the danger past, the Bible was taken out and found uninjured. That Bible is more than a hundred and fifty years old, yet it is the bread of life, as fresh, as sweet, and good as ever.

Zion's Herald tells of a parsonage in Vermont where little Eddie and Georgie heard their mamma say one cold Sunday morning:

"I do not feel very well this morning. I have a very hard cold, and my lungs feel so bad and sore I think I shall not be able to go to church today. I shall be very sorry to stay at home."

The two little boys heard what their mama said, and remained in bed, after she went down stairs, talking together. After a little time Georgie, the younger, appeared at the foot of the stairs and said,

"Mamma, I don't feel very well today! And Eddie don't feel very well; need he go to church today? He's got the head-ache, and the neck-ache, and the back-ache, and stomach-ache, and a-n-d leg-ache, a-n-d"—calling to Eddie up-stairs, "What else is it, Eddie?" Eddie replies, "Hand-ache!"—"Oh, yes, *hand-ache*; that's all! Need Eddie and I go to church today?"

This will do for a hint.

In the course of thirty years I have sometimes tried to read in the Greek Testament. A short time ago I commenced at the third chapter of John, and when I came to the third verse I was a good deal taken with wonder. It seemed to read 'Except a man be generated from above he cannot see the kingdom of God.' I would like to have some one give an explanation on the Greek reading of this verse.—O. S. Our brother could not make the sense of the passage plainer. 'Born from above' is exactly what the Saviour meant, and the idea is carried out throughout the scriptures. Man must be generated by the spirit, or from above, to enter into God's kingdom. The text is so plain that no explanation can make it plainer. The real new birth or spiritual birth will take place at the resurrection of the just. The Baptism as birth of water is only the symbol, and in the true operation, the Holy Ghost enters into the heart. This is conception, and if the carnal nature is crucified and the incorruptible seed is retained therein and nourished, the ultimate result will be the new birth—'generated from above'—at the resurrection, and entrance into the kingdom of God.

Some one sends this to us for publication, and we suppose he has had experience:

THE DREAM OF A PASTOR.—I dreamed that I was hitched to a carriage, attempting to draw it through the mud. Why I was assigned that position I could not explain. There I was, pulling with all my might, as though I was the best carriage horse in town. I had almost reached the church when the mud seemed to get deeper and the carriage to draw so heavily that I asked for breath and sank down exhausted. Looking back, I saw the entire congregation behind the carriage, apparently pushing; but the more I tried, the harder it pulled. Finally I stopped to examine into the difficulty. I went to the rear, where I supposed the congregation was, but nobody could be found. I repeated the call, but still no reply. By and by a voice called out, Halloo! and looking up, whom should I see but one of the deacons looking complacently out of the window. On going to the door of the carriage, what was my astonishment to behold the whole congregation quietly smiling inside.—Your Pastor.

Bro. S. W. Metsker has a suggestion concerning the publication of the statistics of the church in the Annual. That is what the Annual is for. But until it is made the duty of some one to report the statistics, and he is held responsible for the faithful performance of his duty, it will not be done. If we are not mistaken, Bro. Henry Wise was elected as Statistician of the church, and as far as we know he has not yet taken steps to do the work. We shall be very glad if the churches will act according to Bro. Metsker's suggestion.

The Continental powers of Europe now have about 12,000,000 men under arms, or prepared for war. It seems that we are yet a great distance from the fulfilling of the prophecy that speaks of beating swords into plowshares and spears into pruning hooks. But God brings wonderful changes in a short time when he wills so to do. We have sufficient evidence that there are plenty of swords and spears left, and men still learn war.

Peacemakers, what a beautiful class they are.

A brother believes the holy scriptures are too pure and great to be called a creed. We seldom use the expression, feeling some hesitancy to place it in a row with creeds which men make. But we emphasize the fact that the Brethren church has no creed or discipline except the Bible. Although classing the great book with creeds seems to be modifying its dignity, yet in reality, among most classes it is exalting it, for men usually esteem their creed above the Bible.

Professor Alberto Revel, the leading man in the Waldensian Church recently died in Italy. The Waldensian Church which suffered such terrible persecution in the dark ages is not dead, but engaged in an anti-Pope crusade in Italy, with marked success. At no distant day this plant will overshadow that land.

To suppose that the prophecies in the latter part of the Bible are all fulfilled, is one of the greatest errors possible. Indeed there are very few fulfilled. They are more than a flighty description of an imaginary scene, and will be realized in their own appointed time in a literal fulfillment. They tell of Christ as King in his own kingdom, and only hint at him in his mediatorial office and as an offering for sin.

By an oversight of one of the office hands, Bro. Lair's article was left out this week, and the promised made last week has failed.

LITERATURE.

EX-President Bascom is presenting a series of papers to the public through the *Statesman* of Political Economy. The January number contains "Fundamental Assumptions."

THE TREASURY for Pastor and People for February is on hand. Its sermons and articles are by first-class men and do credit to their authors. They are all characterized by strong thinking, fervid spirituality and an intense desire to do good. How uplifting and stimulating this magazine must be to all its readers. An excellent protrait of Dr. Herrick Johnson of McCormick Theological Seminary, Chicago, is the frontispiece, and his bold, trenchant, powerful discourse on "The Perfect Book," is a fitting introductory sermon. Views of the Seminary are also given with a brief Historical sketch, and a Biographical outline of Professor Johnson. President Darling's sermon on "Credulity in Science compared with Credulity in Religion" is a clear exibition of sceptical inconsistencies Prof. Scrimger's sermon on "The Song of the Sword" is noted for its original and beautiful evangelical treatment. "The Prize Essay" on "Jesus Christ Our Nation's Ruler," for which One Hundred Dollars was awarded, will be read with profit. Yearly, $2.50. Clergymen, $2. Single copies, 25 cts.